33 17

# A SERMON

Preach'd at the

# ASSIZES

HELD AT

## *Brentwood* in *Essex*,

August 7. 1728.

Before the Right Honourable

The Lord Chief Justice *EYRE*,

AND

Mr. Baron *HALE*.

By ARTHUR ASHLEY SYKES, D. D.
Rector of *Rayleigh* in *Essex*, and Chantor of the Church of *Sarum*.

*LONDON:*
Printed for JAMES and JOHN KNAPTON, at the *Crown* in St. *Paul's* Church-Yard.
MDCCXXVIII.

694.9.24
176

MVSEVM
BRITAN
NICVM

35

To the Right Worſhipful

# *William Aſhurſt* Eſq;

High Sheriff of the County of *Eſſex*,

And to the

## Gentlemen of the Grand Jury,

*VIZ.*

The Right Honourable *RICHARD* Viſcount Lord *CASTLEMAINE*.

| | |
|---|---|
| *Edward Luther* Eſq; | *Henry Hall* Eſq; |
| *Thomas Heath* Eſq; | *William Nicholſon* Eſq; |
| *Charles Jones* Eſq; | *Robert Surman* Eſq; |
| *Peyton Altham* Eſq; | *John Salter* Eſq; |
| *Joſias Kingſman* Eſq; | *Nehemiah Bennet* Eſq; |
| *Geo. Montgomery* Eſq; | *William Dautry* Eſq; |
| *William Cleeland* Eſq; | *Samuel Mortimer* Gent. |
| *John Goodere* Eſq; | *Richard Solley* Gent. |

This SERMON (publiſhed at your Requeſt) is dedicated by,

Gentlemen,

*Your moſt obedient Servant,*

A. A. SYKES.

## 1 SAM. II. 25.

*If one Man ſin againſt another, the Judge ſhall judge him: but if a Man ſin againſt the Lord, who ſhall intreat for him?*

WHEN *Eli*'s Sons had behaved themſelves in that ſhameful manner which the Hiſtorian deſcribes, ſo as that their *Evil dealings*, *v.* 23. were the common Diſcourſe of *all the People*, *Eli*, with too much Mildneſs reprov'd them, and expoſtulated with them about their Crimes. Where flagrant Actions are committed, and Men are guilty of Things which all Mankind agree in condemning, 'tis unbecoming Lenity to *expoſtulate* the Caſe; and ſuch Mildneſs does but encourage the Offender to go on in his Wickedneſs. How *good*

*natur'd* therefore ſoever *Eli* was, yet his Conduct was juſtly cenſurable, to hear ſuch general Outcries againſt his Children, and yet to reprove them timorouſly as He did, —v. 23, 24. *Why do ye ſuch things? for I hear of your evil Dealings by all this People. Nay; My Sons: for it is no good Report that I hear; ye make the Lord's People to cry out.* *No good Report!* Could any *Report* be poſſibly *worſe*, or could Crimes of a deeper dye be thought of, than what theſe *Sons of Belial* were guilty of? But the Tenderneſs of the *Parent* was too ſtrong for *Reaſon*; and what call'd aloud for Severity was touch'd with as much Softneſs, as if it had been an innocent Trifle, or a careleſs Breach of mere Decorum.

He proceeds —*If one Man ſin againſt another, the Judge ſhall judge him.* If Men are guilty of Injuries towards one another, there is a common diſintereſted Perſon appointed by the Community to do that which is Right amongſt them, and He is armed with Power in order that His Decrees may be executed. *But if a Man ſin againſt the Lord,* —if He offend in things

things ſolely pertaining to God, *who ſhall intreat for him?* —*Eli* cou'd not mean to intimate that no Man ought to intercede with God for ſuch an Offender. Common Humanity, and Natural Religion, and Good Nature, and the Deſire of all Mens Happineſs wou'd lead *every Man* that had any Bowels in him, to pray to God to pardon an Offence committed againſt him. But this place ſhou'd be render'd, as in the Margin of ſome of our Bibles, —*Who ſhall make himſelf* a Judge *for him?* God will aſſuredly avenge his Cauſe; But Man ought not to ſet himſelf up for a Judge over another in ſuch Caſes.

There could not be a more juſt and true Remark than this: But it was not enough in *Eli* to teach his Sons theſe Truths; He ought to have exerted himſelf in thoſe things which certainly were in his Power, and not thro' his Remiſneſs, and Indulgence to his Children, have made Men *abhor the Offering of the Lord*, v. 17.

— But

But I do not design to consider *Eli's* Case, but the Proposition He laid down, —*If one man Sin against another, the Judge shall judge him: But if a Man sin against the Lord, who shall intreat for him? Or, who shall make himself a Judge for him?*

All Sin consists in the voluntary doing of what is not Right in it self, or in the voluntary Neglect of That which is Right. There must be some Standard of our Actions, by which they ought to be reduced and by which they ought to be tried: and whereſoever different Rules are made the Tests, these Actions will appear innocent or crimnal, just according to what they are measur'd by. Where all that is required from any Man is an outward Conformity to a certain Law, He that complies so far is *Just*, and *Upright*; Because *not to offend* is all that is expected, and he that does *not offend* is upright. Where the thing required is the Concurrence of the *Will*, and of the *Heart*, as well as of the *outward Act*, He is an Offender, who does not comply

ply in *Will* as well as in the *outward Act*. Men then may compare their Actions by very different Rules; and they may appear very different, under different Comparisons. No one therefore ſhould imagin himſelf as Upright, and Juſt as he ought to be, when he hath ſo contrived his Actions as to make them conformable to one Rule, if at the ſame time he neglects to conform them to another which requires an equal Obedience. For where there are different Laws, there *different Sanctions may* be annexed, and Men *may* be accountable to *different* Judges for their Actions: And where the *Laws* and the *Sanctions*, and the *Judges* are in fact entirely different, common Senſe will teach us that the *Rights* of each ſhould be kept diſtinct, and that the one ſhould not encroach upon the Privileges of the other.

My Text ſupplies us with a plain Inſtance of what has been ſaid: *If one man ſin againſt another, the Judge ſhall judge him: But if a man ſin againſt the Lord, who ſhall make himſelf a Judge for him.* The Laws which every Nation

in the World makes for it ſelf, are the Meaſures of Mens Political Behaviour to one another; they fix their Properties, and bound their Liberties; and ſecure their Perſons from Injuries and Violence, by ſuch Sanctions as each People thinks beſt for it ſelf. And where-ever any Man invades another's Rights, an indifferent common Judge between the contending Parties is enabled to determine the Differences which may ariſe, and puniſh the Offender: But then, *if a Man ſin againſt the Lord*, if He offend againſt a Law of which there is appointed no human Judge, *who ſhall make* himſelf a Judge? who ſhall preſume to take to himſelf the Rights and Privileges of God, and inflict Puniſhments for the breach of thoſe Laws, whoſe *Guardian*, or *Protector*, He was never conſtituted?

But to be more particular. The Deſign of God in making us *Reaſonable* Creatures was, that we ſhould conform our Actions to *Reaſon*: That we ſhould conſider the Relations, and the Circumſtances of Things, and direct our Actions according to them. Now theſe Relations being fix'd

fix'd and unalterable, and the Mind of Man being ſo made that it perceives this conſtant and unchangeable Agreement or Diſagreement---Hence it becomes obliged to act according to ſuch Perceptions. When any one conſiders GOD as the Creator, the Director and Governor of the Univerſe, and of all Things in it, He cannot but conſider himſelf as *Dependent* upon him; dependent for his Life, dependent for whatever he enjoys, and dependent for whatever he expects. The Perception of the Circumſtances we are in with relation to GOD, ſhews it to be fit and right that we ſhould behave our ſelves as dependent upon him, *i. e.* that we ſhould acknowledge our ſelves his Creatures, *ask* of Him whatever we ſtand in real need of, and *thank* him for whatever good Things we have. It is juſt the ſame in relation to MAN; All ſocial Duties, Juſtice, Magnanimity, Charity, every Virtue, and every thing that is lovely and praiſe-worthy is perceived and approved by every rational Agent to be *right*, and fit to be done: As Perfidiouſneſs, Injuſtice, Ingratitude, and every Vice is in its own Nature wrong, and

disapproved by every rational Agent, and condemned in him that does them.

From hence it follows, that those Duties which are founded upon the Nature of things, must be of constant and perpetual Obligation to all Creatures capable of perceiving their fitness: And they act as inconsistent with their Natures, whenever they refuse to comply with these Perceptions, as they do when they choose Pain, or refuse to embrace consistent Pleasure. This therefore must be a *Law* to *rational Agents*, a Rule of Action which they must never swerve from; and being founded in our very Frame and Make, it must be designed by him that made us, that we should invariably observe it, in order to our true Happiness. And on the contrary, whenever Men do any thing inconsistent with Truth, where-ever Dissimulation is practis'd, or that which really is not right in it self, is done; where-ever Uprightness and Honesty, and Sincerity in our Dealings are not used, there the Action is not what Reason requires, but 'tis something as different from what we are obliged to, as Pretence is from Reality. The *Hypocrite* may act his

his Part ſo dextrous, that Men may be unable to diſcover him: And hence a well-diſguis'd Vice may paſs for Virtue; and what may be owing to want of Opportunity, may be imputed to want of Will: But then ſuch diſguiſed Actions are not Virtue, how well ſoever they may appear; they are in reality Vices, how artfully ſoever cover'd; and he that miſtakes the one for the other, confounds the moſt diſtant Things in Nature: He blends together Deformity and Beauty, and treats Darkneſs and Light as one and the ſame Idea.

But however clear the Voice of God may be, utter'd in the ſtill and undiſturbed Calm of *Reaſon*, yet *Reaſon* is little heard in the Noiſe of tumultuous Paſſions. The *Rectitude* of Goodneſs, or of virtuous Actions, is little attended to in the Hurry of Appetite; much leſs is that Beauty, that lovely Harmony of things perceived by Souls immers'd in Matter. We are made up of *Senſe* as well as *Reaſon*; and whenever That is indulged, This viſibly declines. *Reaſon* therefore, and the Obligations ariſing from it, are ſeldom powerful enough to keep Mankind in order, or to make them

them perform their Duties. What, in general, avails *Religion*, or what the Senſe of God, or what does any Truth, againſt violent Temptations from without, and as ſtrong Inclinations from within? There are indeed ſome happy *Few* whom nothing can warp from their Duties, or can influence to make them act an abſurd, irrational, or wicked Part. But how *Few* are kept innoxious and juſt, upright and honeſt, by the Love of Virtue? How *Few* are moved by the Senſe of Goodneſs, or do conform their Actions to the Dictates of *Reaſon?* How *Few* curb in their Paſſions, or can deny themſelves in the Gratification of unreaſonable Pleaſures; or can bring themſelves to reflect upon the Juſtice, the Honour, the Equity of their Inclinations?

The Law of Reaſon then being, (not *inſufficient* for the Regulation of our Actions, for 'tis certainly ſufficient; but being) *little obſerved*, and *little regarded*, and its Sanctions little minded by careleſs and corrupt Men, hence appears the Neceſſity of another Law which may regulate Mens Actions towards one another, and ſecure the common Quiet. The Law of Reaſon would

would certainly, if followed, produce publick Happineſs: Men would always be juſt, and ſober, and neither invade the Properties of others, nor break in upon their Liberties, nor injure their Perſons, nor falſify their Oaths, nor violate their Faith: And this would be done from internal Principles, from a Self-conſciouſneſs of the Fitneſs or Unfitneſs of the Action. But theſe *inward* Motives being often diſcarded, and neglected, it became neceſſary to regulate the *External* Actions of Men, and to take Cognizance of them, and thus to provide for the Publick Security.

Were there no ſuch thing as Laws, Men would be too apt to be partial to themſelves, and to their own Caſes; Paſſion and Prejudice would be too apt to blind them; or ſuperior Strength or Cunning would give them too much Encouragement to be injurious to others. It is univerſally ſeen, that Power follows Property; and where-ever Power is, if it be not regulated, or confined by proper Means, it is too often exerted to the Ruin of Inferiors. There is therefore a Neceſſity of ſtated common Laws, and of ſtated common

Judges,

Judges, who being free from thoſe Paſſions, or Intereſts, which Parties concern'd are influenc'd by, ſhould determine the Controverſies which may happen in Societies, and without regarding the Views of particular Perſons, ſhould put an end to Strifes, and thus protect the Injur'd, and ſuccour the Diſtreſs'd, and keep Offenders in order.

And here the *Principles* of Men are not ſo much conſider'd, as their *Practices*. If thro' any *falſe Principle* they can bring themſelves to do what is inconſiſtent with the Publick Safety, the Magiſtrate pays no Regard to that, but his Duty is to execute the Law, and to ſee that the Commonweal takes no harm. And indeed in this chiefly conſiſts the Difference betwixt *Divine* and *Human* Laws, that the *One* is then only obſerv'd when the *Heart* concurs with the outward Act; the *Other* is obey'd when the *outward Act* is done even in Contradiction to the Will: In the *One* the Man is not juſt, if the *inward Deſign* is not added to Action; In the *Other* the Letter of the Law is the Rule, and the Magiſtrate is unconcern'd at the Will, provided the

the things enjoined are done, or the things prohibited are not done.

And indeed ſtated Laws, common to all, and fix'd known Judges, and proper Puniſhments, is all that is neceſſary to ſecure the Publick Quiet from any Miſchiefs which its *own* Members may do. Puniſhments regularly inflicted, and proportional to Crimes, will always produce their deſired Effect; nor do I think there is any Political Evil, which may not effectually be ſtopp'd, provided the ſupreme Power is determin'd to put an End to any Practice. But where proper Laws are not made, as in ſome particular Caſes, or they are not duly put in Execution, as in ſome others, or the Penalties are not exacted upon proper Perſons, as in ſome others ſtill, it is not to be wonder'd, if ſome Political Evils enormouſly abound. But to return.

Hitherto I have conſider'd the *Law of Nature*, or *right Reaſon*, and the *Law of Men*, inſtituted for ſocial Happineſs; But *Revelation*, or the Laws of *Chriſt*, have not been conſider'd. Nor is there

any thing of greater Conſequence to Society than right Notions of Theſe. Now Theſe containing what God expreſsly requires of us, and regarding the Hearts of Men, cannot poſſibly be obey'd, ſo long as Men proceed no further than mere *external Compliances:* And therefore they are the ſame, in the preſent Point of View, with the Laws of Nature. It is plain that the Duties of Chriſtianity, and all its Obligations, are *Internal* and *Spiritual*; and thoſe who pretend to obey theſe, and yet do no more than comply with the *outward Act*, are condemn'd in Scripture as *Hypocrites*, and threatned with the Severity of God's Wrath. *Beware*, ſays our Saviour to his Diſciples, *Luke* xii. 1. *of the Leaven of the Phariſees, which is* Hypocriſy: *for there is nothing covered that ſhall not be revealed, neither hid that ſhall not be known.* Whatever we do in Chriſtianity, is to be done in *ſingleneſs of Heart; not with* Eye-ſervice *as* Men-pleaſers, *but as the Servants of Chriſt, doing the Will of God from* the Heart; *with* Good-will *doing Service, as to the Lord, and not to Men, knowing that whatſoever* good Things *any Man doth,*

*doth, the ſame ſhall he receive of the Lord, Epheſ.* vi. 5.---8. Or if we conſider the Matters of our *Belief*,---Theſe are not empty Words, or mere Sounds, but are Propoſitions to which Aſſent of the Mind is to be given: Nor is it in the Power of Man, arm'd with all the Engines of human Terrors, to make a Man *believe*, unleſs he can convince him, and thus bring him to the Acknowledgment of the Truth. What St. *Paul* has ſaid concerning the Neceſſity of ſpeaking in an intelligible manner, holds equally true in relation to *Belief*---*Except ye utter by the Tongue Words ſignificant, how ſhall it be known what is ſpoken? for ye ſpeak unto the Air. Therefore if I know not the Meaning of the Voice, I ſhall be unto him that ſpeaketh a Barbarian; and he that ſpeaketh, ſhall be a Barbarian unto me,* 1 Cor. xiv. 9. 11. Juſt ſo it is in Matters of *Belief:* He that makes uſe of *Sounds unknown* and *inſignificant*, believes nothing, nor has any Reaſon why he utters *Theſe Words* more than *Others:* He is a *Barbarian* to another that underſtands what he gives his Aſſent to, as likewiſe he that underſtands

what he believes must be a *Barbarian* to that other.

True Christianity therefore, whether it be considered in what it *enjoins* or *forbids*, or whether its *Articles of Faith* be considered, being that of the *Heart, in the Spirit, and not in the Letter, whose Praise is not of Men but of God*, Rom. ii. 29. it must be in its nature *internal*, i. e. it can never be seen or known by Men, whether certain Actions proceed from real *inward* Principles, or whether they are the Result of Cunning, and Hypocrisy: and consequently Christianity is never to be confounded with *Legal Constitutions*, or with *Political Ends*, or with what is ordain'd for the Sake of *Publick Peace*, and *Happiness*.

The *Law* of *Nature*, and *Christianity* being thus Different in themselves from *Human Laws*, 'tis easy to see that they must have different Sanctions annexed, and different Judges must be appointed in order to execute their respective Punishments. *If one Man sin against another, the*

*the* Judge *ſhall* judge him: *but if a Man ſin againſt the* Lord, *who ſhall make himſelf a Judge for him?* Where the Nature of an Offence is ſuch that no Mortal can diſcover whether a Man be guilty of it, or not, it is impoſſible to charge any one, much leſs to *condemn*, or to acquit him. The Nature of the thing ſhews it to be exempt from their Judgment, who can not diſtinguiſh betwixt *Obſtinacy* and *full Aſſurance*, or betwixt the Dictates of *Conſcience*, and *Pravity of Heart*. Where the Law regards the *outward* Acts of Men relative to One Another, there 'tis eaſy to judge of the Guilt, and to find out the Offender; 'tis eaſy to ſee that the Law is violated, that an Injury is done, and the Party is aggrieved; and 'tis often eaſy to make him amends, or to prevent like Acts of Injuſtice: But where the Law is given to regulate the *Thoughts*, and *inward Motions* of the Heart, by what Teſt can you diſcover whether, in many Inſtances, the Law be broke? Or if you find by the Effect that the Law is broke, (as in ſome Caſes it may be eaſy to do,) yet even *That* will give no Right to puniſh

puniſh the Offender, unleſs a Power were committed expreſſly for that purpoſe. *For who art thou that judgeſt another Man's Servant?* Rom. xiv. 4. Or how has He who has a Right to puniſh in his *own Juriſdiction*, acquired a Right to puniſh Offenders in that which belongs to Another?

For this Reaſon it is, that GOD has *appointed a Day in which he will judge the World in Righteouſneſs by that Man whom he hath ordained, whereof he hath given Aſſurance unto all Men in that he hath rais'd him from the dead*, Acts 17. 31. Here we are accountable for every thing we do inconſiſtent with Human Conſtitutions: But beſides this, *We muſt all appear before the Judgment-Seat of Chriſt, that every Man may receive according to what he hath done, whether it be good or bad.* 2 *Cor.* v. 10. Natural Reaſon, our Frame and Make, the Diſpoſition of the things of this World, the Nature of GOD, and of our own Souls, —every thing ſhews that we are accountable for all our Actions: And ſince we muſt be judged by GOD for the Breach of

*His*

*His* Laws, *who ſhall make himſelf a Judge over* another here? *To his own Maſter he ſhall ſtand or fall.* Rom. xiv. 4.

We are then accountable to GOD, and we are accountable to *Man*, and ſometimes to *Both*, for One and the ſame Action. You will ſay perhaps that it is unjuſt to be puniſhed twice for the ſame Crime. But the Anſwer is, In every Act of Injuſtice, Violence, and Oppreſſion, whenever any one is guilty of Murder, Theft, or any other ſuch like Crime, not only the *Law* of *God* is broke, but that of *Man* too: The Public Peace is injured, and the Society is hurt, and the Puniſhment inflicted here is in conſequence of That. The Puniſhment inflicted by GOD is for the Breach of the Law of GOD, for the Violation of That Law, which was given to correct our Hearts and Thoughts, and to make us live as becomes reaſonable Creatures, and good Chriſtians. All *Sin is the Tranſgreſſion of a Law*; and conſequently, where no Law is tranſgreſſed, there can be no Offence. Where no Law of GOD is broke, with reſpect to GOD Man is innocent,

and

and righteous, and will be treated as ſuch: As likewiſe where the Laws of Men are ſtrictly kept, there no Guilt can be incurred. As Puniſhment therefore is the Conſequence of Guilt, and Guilt ariſes from the Violation of a Law, 'tis evident that we muſt be accountable to GOD for the Breach of *His* Law, as much as we are to Man for the breach of *His*.

From what has been ſaid we may make theſe uſeful Inferences.

*Firſt*, From hence it appears in what Senſe Religion is neceſſary or uſeful to Government. Religion conſiſts in the Practice of that which is right and fit in it ſelf, from the Apprehenſion of its being pleaſing to, and making our ſelves acceptable unto GOD. Wherever any one is convinc'd, that his Actions make him acceptable or diſagreeable to his Maker, he will be more cautious how he offends, and avoid whatever may prove detrimental to him. And whilſt the Heart is influenc'd by a Senſe of Right and Wrong as beneficial, or deterimental to him, even in another Life, the outward Act in which

Society

Society is immediately concern'd will be avoided.

*Secondly*, In the State that is moſt perfect, (if Reaſon be allowed to judge of ſuch Perfection) the Boundaries of Divine and Human Laws will be moſt religiouſly obſerv'd: And as its right to lay before our ſelves the moſt perfect *Plan* of *Morality* in order to direct our Actions, rather than the *Examples* of the Beſt of Men we know, (becauſe the Beſt of Men muſt endeavour to govern themſelves by ſuch a Plan, and yet notwithſtanding that, they ſwerve from it in ſome Inſtances,) ſo in caſe of Communities, we ſhould always form our Notions from the Reaſon and Truth of Things, rather than from the Models, which in Fact we ſee in the World. The nigher any Society approaches to what is true in Theory, the nigher it approaches to Perfection: Juſt as the nigher any Man lives up to the Exactneſs of *Moral* Rules, the better, and more rational, and more lovely he is; as on the contrary the further he departs from them, the more abſurd, and wicked is he, till at laſt the abandon'd Wretch is juſtly deteſted by all.

Where therefore *True Liberty* abounds, (I do not mean *Licentiouſneſs*, for that is inconſiſtent with the Laws of God, and deſtructive to Society, and to the Rights of human kind, and therefore cannot be too ſeverely puniſh'd: But) where *true Liberty* abounds, a *Liberty* to worſhip God according to Conſcience, -- a *Liberty* to judge for one's ſelf in Matters which relate only to one's ſelf; a *Liberty* to enjoy in quiet the Rights of Conſcience; a *Liberty* to ſpeak one's Sentiments, where they interfere not with the *Civil* Rights of Men; a *Liberty* in *Civil* Matters bounded only by the *End* of Society, or the Reaſons for which Society is founded--- Where ſuch a *Liberty* as this is, there muſt be, if Reaſon in Theory will hold good in Practice, the utmoſt Perfection, and the utmoſt Happineſs; and in Conſequence the nigher the Approach is, the more deſirable the Society. Happy we in this Kingdom! who can boaſt of theſe Privileges, and enjoy them under a King and Queen who know no other Pleaſure than to rule over Freemen, and would deſpiſe a Dominion over Slaves.

*Laſtly*, There will be not ſo much Danger of Confuſion to a Society, where the Difference betwixt *Human* and *Divine* Laws is ſtrictly obſerv'd, as there is, where fallible Men preſume to make themſelves Judges over others in Caſes whoſe Cognizance relates alone unto the Lord. And the Reaſon is, the greateſt Cauſe of Confuſion is then remov'd: For Liberty always produces Charity, and Charity will ever produce Benevolence, and Peace, and good Neighbourhood, and Sociableneſs, in which Things the Happineſs of Society conſiſts. On the contrary, the inſtant Men are put under unreaſonable Reſtraints, their Paſſions are rais'd; Friendſhips are broken; there is a conſtant Ground for Uneaſineſs laid; and, hence have ſprung moſt of thoſe laſting *Sects* which have torn Chriſtianity into pieces. The Narrowneſs of ſome has been the Cauſe of Narrowneſs in others; and where a contracted Spirit on all ſides reigns, the Effects of it will ſoon appear in Hardſhips and mutual Provocations, and Reſentments; and if Opportunities ariſe, in Injuries, and Feuds, and Contentions, and every Diſorder. This muſt

muſt neceſſarily weaken the Society, occaſion infinite Difficulties, tend to embarraſs Affairs, and by the Artful Management of ſometimes one Side, and at other times of the other, *Both* Sides are in their Turns the Sport, and ſometimes the Prey of wicked ambitious Men. The Advice of the Apoſtle therefore is of the utmoſt Importance, not only in reſpect to our Acceptableneſs with God, but likewiſe to our preſent *Happineſs.---Put on therefore as the Elect of God, holy and beloved, Bowels of Mercy, Kindneſs---forbearing one another---And above all theſe things put on Charity, which is the Bond of Perfectneſs*, Col. iii. 12.---14. And, *ſtand faſt in that Liberty wherewith Chriſt has made us free*, Gal. v. 1.

*FINIS.*

MVSEVM BRITAN NICVM